Volume 7, No. 2 • December 31 , 1999

Iyiyuuschii Millennial 2000 PREDICTIONS

Our Millennial Predictions: The world will not end. Artificial intelligence will be commonplace. The Internet will be replaced. Beings from outer space will land on the White House lawn, finally. People will want to crucify Jean Chretien. Erland will get a top forty hit. We will not be using teleporters to travel. Deantha will get married. 93 percent of predictions will be wrong. Richard has no predictions. Linda predicts wealth for herself. Will predicts that with inflation, Linda will be just as poor. The Anti-Christ will start developing his power. Monkeys will fly out of people's butts. A scientist will find a way to make pigs fly just so he can win a bet. Alex will win a Pulitzer. Will will become National Grand Chief. Sylvia will have a vernissage of her drawings at New York's Museum of Modern Art and be the subject of a documentary by James Cameron. Rhonda will make scuba-diving history by locating the Loch Ness monster and filming an IMAX film about it. Ernie will be president of every artificial insemination company in Canada. Neil will be the first person to photograph a Black Hole. Y2K will debug the world's computers and make some filthy rich. Terminator 3 WILL be made, no question (it MUST be made). Scientists discover... The Matrix. A politician will say something intelligent. Richard Gere will come out. And Arsenio. Robert Downey Jr. will get out of jail. Tom Jackson's rat's tail will turn silver. Dakota House will get another black eye on the wrong side in a Cree community near you. The Aboriginal People's Television Network broadcasts first-ever live bingo game nation-wide and the Leafs beats Regis' So You Wanna Be A Millionaire in the ratings. Three additional books win a Nobel Peace Prize. Robert Downey Jr. will get arrested. Lac La Biche's Champlain's Ogopogo seamonster arrested on trip in James Bay's biggest bust of contraband Pokemons ever. Tommy Lee will get bobbitized by a jealous Pamela. The Nation will retail for "free-fiddeeh." James Brown will get down as a special on Cops. The Pope will step down and marry Marilyn Manson in a quiet ceremony at Times Square. Jean Chretien will start smoking cigars. Prince Charles will become a woman and start a parrot farm on Pigeon Island. Pigeon Island will be renamed Prince Island and, Rene Levesque will be discovered to be cloned from his alcohol cells and have a love child at Hollywood Hills. Hydro Quebec will pay for Gordon Peterson's apology to the Cree and the Crees will forgive the Grand Council of the Crees for the Mistcheemaskwa debacle and change their name to the Grand Council of the Iyiyuuschii Nation. Iyiyuuschii cult members will commit mass suicide in the Lac La Biche temple and Alberta's name will change to Cree-berta. 2023. The Rockies will get lost changing its name to The National Socialist Post. Bill Clinton will retire on a Fiji island and father many children among the Natives. Lloyd's of London will insure Shania Twain's belly button for $5 billion. Bill Gates will be the first human to have a computer chip successfully installed in his brain. Cree technological advances lead NASA to put person on Mars. Sonny Cyr enters the Guinness Book of World Records by baking the world's biggest bannock on a stick. The alien invasion will be stopped by a peace offering of some Cree smoked sturgeon. David Letterman will appear as a guest on the Tonight Show and slap Leno with a bass (stupid pet trick). Owners of the CN Tower, in a fit of engineering madness, double the height of the world's tallest free standing structure, attracting the attention of Japan's Godzilla who rises out of Lake Ontario and does battle with Gamera for a chance to dump the Wonder. Monica Lewinsky will be the first female U.S. president and

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Play safe and see you next Millennium

Well, the birthday celebrations are over and now it's on to the party of the millennium, or is it?

Almost every plan to get big-time money out of people for big-time celebrations has failed miserably. Most of the people I talked to are spending the time with family and friends quietly (or loudly in some cases), celebrating with each other. There are no grand plans happening.

I have only one friend who is going to be on an ocean cruise during the fateful midnight hour.

I guess he's the exception that proves the rule if you live in a cliché-ridden world. Not too many of us do, it seems. People are choosing each other over material objects.

Seems like a good idea to me. Instead of blowing my money being with a few friends and a lot of strangers, I plan to get together with those I care about (at least the ones who are around), and do it that way. Nice and quiet with no problems.

My friends plan to celebrate using alcohol but to do it safely. Operation Red Nose will be out in force here in Montreal as well as the police. We all plan to be safe as the bars will be open all night until 8:00 in the morning.

It was said this was being done in the interests of public safety. I have yet to see the figures but would want all the people I know to be safe. Basically, don't drink and drive as there are other options.

I'll be back in full form next year, but until then from all of us here at *The Nation*, have a very merry and safe holiday season. May the next one thousand years find you and your family doing well.

by William Nicholls

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ON THE COVER

Predictions for the Next Millennium, courtesy of our psychics at The Nation

Cover Design: Sylvia Tennisco

rez notes
by Mswe Wen

What did you pray wouldn't happen when 2000 finally arrived. I have to admit I was a bit worried the world would end like everybody else.

Cheers to the new millennium.

And in that spirit, here's a handy two-day checklist for you to use should you be one of the lucky few who get a copy of this magazine before 2000. I hope you find it useful. Keep in touch. Call me and God be with you.

To Do List, December 31st, 1999

- ❑ Get up
- ❑ Press the snooze button
- ❑ Press it again
- ❑ Get up for real
- ❑ Go to the bathroom
- ❑ Clip nose hairs
- ❑ Get back to bed
- ❑ Answer my new cell phone
- ❑ Okay, now I have to really get up
- ❑ Coffee and cigarette (note to self... gotta quit those things, man)
- ❑ Take a vitamin
- ❑ Do my daily ablutions and study Scripture. Flog myself for 10 minutes.
- ❑ Call Monica Lewinsky to see if she has a date for tonight (options, man). She's screening her calls again. Leave a message.
- ❑ Check Email. Reply if necessary
- ❑ Treat myself to a good breakfast at Chez Cora (note to self... Need that energy, man)
- ❑ Check cell for any messages (note to self... gotta have options, man)
- ❑ Call friend in his bunker. Thank him for his prayers, then quickly hang up.
- ❑ Shop for new Millennial outfit, black T-shirt and a pair of jeans (note to self... Gotta do laundry, man)
- ❑ Call people on the cell (options... man). Call bunker friend back and make sure I have space (options, man).
- ❑ Go home and get back to bed
- ❑ Get up and shower and make a few more calls.
- ❑ Put on my Millennial outfit
- ❑ Check myself out in mirror
- ❑ Check watch. Still ticking.
- ❑ Do inventory of my cases of beans and Klik
- ❑ Check generator
- ❑ Check ammunition
- ❑ Check reception on short-wave radio.
- ❑ Stock up on party favours
- ❑ Eat canned goods
- ❑ Meet friends and make friends at a cheap dive
- ❑ Uncork bottle of red wine and let it breathe
- ❑ Scratch name and phone number into table, just in case
- ❑ Move on to The Club
- ❑ Say hi to the bouncer and enter like I own the joint
- ❑ Check the time and order drinks
- ❑ Find out how friend in bunker is holding out and recite prayer with him
- ❑ Check to see if anybody's watching me
- ❑ Order a few extra drinks for the countdown just in case the till isn't Y2K compliant
- ❑ Toast the new millennium
- ❑ Check here if the lights went out
- ❑ Check here if they didn't

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Nation

QUEBEC LIQUIDATING FORESTS: U.S. GROUP

The Crees may have a powerful ally in their fight to change Quebec's forest regime.

An American lobby group says the province's forest policies are hurting not only Quebec's environment and the Cree way of life, but also the U.S. economy.

The reason: Quebec charges forest companies so little in stumpage fees - a kind of tax for cutting public forests - that wood from here is far cheaper than anywhere in Canada or the border U.S. states. In fact, Quebec offers some of the lowest wood prices in the world.

The province's policy, say critics, is based on a liquidation, going-out-of-business-sale, everything-must-go way of thinking.

Loggers are encouraged to slash the forests with little consideration for tomorrow. This has led to Cree fears about their way of life and environmentalists' fears that we may one day run out of wood.

"They (Quebec forest companies) are flooding the market," said Scott Shotwell, executive director of the Coalition for Fair Lumber Imports.

Shotwell said the U.S. is awash with Canadian wood exports, which have increased dramatically in the past few years. The Americans complain they can't compete with the low Canadian prices, costing the U.S. jobs.

Shotwell led a delegation from Washington to Montreal earlier this month to meet with Cree officials and newspaper reporters. The visit was prompted by a full-page advertisement which the Grand Council of the Crees bought in Roll Call, a newspaper for Washington insiders.

The ad, placed as part of the Cree forestry campaign, said Quebec's forest policies threaten the environment and U.S. jobs. Shotwell's group knew it had an ally in its struggle.

In Montreal, Cree officials told the Americans how forestry has affected the Cree way of life. Both sides exchanged information and agreed they have similar interests - changing Quebec's forest policies.

Sam Etapp, coordinator of the Cree forestry working group, said he agrees with the American message - Quebec is subsidizing the forest industry with low stumpage fees.

Shotwell's coalition was formed to pressure Canada to restrict lumber exports to the U.S. It mounted a massive lobbying effort in the mid-1990s that almost led to a trade war.

In the end, the group succeeded in forcing the two countries to sign the U.S.-Canada Softwood Agreement in 1996. The agreement placed tariffs on any lumber exports over a volume of 14.7 billion board-feet.

Shotwell said the tariff isn't very high, and didn't do much to slow down the torrent of Canadian exports.

Last year, Canada shipped almost 19 billion board-feet to the U.S. Even still, Canadian forest companies aren't happy with the agreement, and want it loosened up even more.

The agreement comes up for renewal in 2001, and negotiations will start next year. They are expected to be heated since both sides are unhappy for opposite reasons.

by Alex Roslin

Stumpage fees among world's lowest

Quebec is selling its forests on an everything-must-go, liquidation basis to the United States, says a U.S. group.

Quebec wood prices are so cheap, U.S. companies can't compete and it's hurting the American economy, says the Coalition for Fair Lumber Imports.

The Washington-based coalition is pressuring Quebec to raise its stumpage fees - a tax which the province charges companies to cut in public forests.

Right now, Quebec has the lowest stumpage fees in Canada, and among the lowest in the world.

The Quebec fee was less than $5 U.S. per cubic metres of wood in 1998. This was a fraction of the fee in coastal British Columbia - $20.

Sweden charged $50, Finland $65 and companies in the U.S. Pacific Northwest paid over $90.

The result is a great difference in cost of wood.

In 1994, timber from Maine cost $71 U.S. per million board-feet. The price in Washington state was $365.

Meanwhile, across the border in Canada, British Columbia's timber was far cheaper, at $100 U.S. per million board-feet. Quebec timber was even cheaper - only $24.

The U.S. coalition calls the low Canadian stumpage fees an unfair government subsidy to the forest industry.

The low prices mean Canada is gobbling up a growing slice of the booming American lumber market. Today, Canada accounts for 34 percent of U.S. lumber consumption, up from only 18 percent in 1975.

Much of the burden is being shouldered by Quebec's forests.

In the past four years, Quebec's lumber production has jumped 32 percent. That rate of growth is one of the highest on the continent. The average Canadian increase during the same period was 19 percent, and it was 16 percent in the U.S.

-BY ALEX ROSLIN

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The Huron Christmas Carol

William Nicholls

In an age where hunger is becoming a common thing across the country the Huron Christmas Carol holds out hope. It is the brainchild of North of 60's Tom Jackson. Jackson is hosting a series of country-rock shows across the country to help raise money for foodbanks. At the show in Montreal, Jackson told the crowd, "We come together to raise our voices in a shared commitment with you to make Canada hunger-free."

The need for food banks has grown across Canada. Food-bank use has doubled in the past 10 years. In combating hunger, the Huron Christmas Carol raised $8 million for food banks last year, something that Jackson says will happen again this year.

Sharing the stage with Jackson was John Gracie, Patricia Conroy, Tomas Wade, Lace and Lisa Brokop, some of Canada's finest country-rock artists.

The first to hit the stage was Cape Breton's John Gracie. Those Atlantic sounds were a great opener for the show.

Next up was Patricia Conroy, originally from Montreal's Irish stock. At one point during the show she gave her father his birthday and Christmas present saying she's on the road too much. As Canada's 1999 Country Music Association Independent Female Vocalist of the year she is on the road a lot. Her rendition of Somebody's Leave'n was a smash.

My favourite performer of the show popped up next, Tomas Wade. That boy had more energy than you could shake a stick at. As he bounced around the stage with hips gyrating I knew what happened when kids grew up and got off Ritalin. His impression of Elvis's Santa's coming to town had the audience laughing.

Lace is a band of three sisters. These girls from the west coast have some very feminist lyrics. A nice change from the usual my-man-(or-woman)-leaving-me-again songs that seemed to be county's mainstay for so many years.

Lisa Brokop was on stage with a great song called Shake Me I Rattle. It's sure to make it somewhere as the audience was commenting on it all around me when it ended. But going someplace is nothing new for Brokop. In 1990, the British Columbia Country Music Association (BCCMA) named Lisa its Horizon Award winner and Gospel Performer of the Year. After that, she earned the BCCMA Female Vocalist of the Year Award (1992, 1993, 1994 and 1995) and International Achievement award (1993, 1994, 1995, 1996), as well as other assorted awards.

As host, Tom Jackson made his the last set. After a while all the performers were on the stage singing carol after carol.

All in all, I felt going to this concert helped to awaken the Christmas spirit in me. Not only did I get to help with supporting the food banks but I got to hear some great music. Please remember that your help is needed all year-round to ensure no one in our communities goes hungry. To all those involved in Christmas Baskets, as Tom Jackson sang, "Let us celebrate each of them for who they are... angels without wings."

This magazine is Y2K compliant

The 6th annual Cree School Board / Nation Essay Contest

Congratulations to our winners:

Ron Sheshamush	Marion Cheezo
Don Davey	Patricia Salt
Pat Ekomiak	Elizabeth Genier-Hester
Justine	Verona Jacob
Tiffany Hester	Delmer Moses

And our honourable mentions

Faith Crystal Gilpin
Cheyenne Loon
Naomi Bosum
Cheryl Hester

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Patricia Salt
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Bear Hunting in the Mountains

Winner

When I was 16 years old my family and I camped in the bush. One day I decided to hunt the great black. It was in the fall and there were many bears in the country feeding on blue berries mostly. The best time to hunt them is in the fall when they're fat. It was late afternoon when I walked into the woods. I carried my rifle and my packsack. I took some caribou meat and tea with me for lunch.

It was sunny that day on the wind was calm. As I was walking, a spruce grouse fluttered onto a spruce tree and sat on a branch. Then I watched it tilt its head up and down. The spruce grouse is a curious bird and fearless. I said to myself, "I'll shoot it on my way back."

So I started walking again. And it was not long until I saw several white, freshly gnawed patches on the trunks of spruce trees. Then I accidentally came upon a fat, lazy porcupine perched on a limb far up a spruce tree. And I thought to myself, "I'll shoot it on my way back."

So I started walking again. Soon I came upon a small lake. In the distance I could see beaver constructing their home with sticks and mud. Not far from the lodge I could see one beaver building a den for the winter's supply for food nearby. Near the dam, I could see the young ones feeding on what appeared to be aspen or poplar. I thought to myself, "I'll shoot them on my way back."

As I was walking in the forest, I could see many overturned trees and yellow leaves. The forest was quiet and gentle. Soon I came to a large body of water and the wind started to pick up. I could see ripples on the surface of the water on the trees started to dance.

I accidentally stepped on a piece of wood, which cracked. Two mallard ducks sprang into the air on the shore and took off. Across the lake, I saw this big mountain with very few trees at the summit. "That's a good place to sit and observe." I said to myself.

On my way up the mountain, the wind started to blow harder and whistled past my ears. A gray murkiness appeared from the North, and water droplets began to fall from the sky. I could see clouds floating across God's beautiful country. And I thought to myself, "What a wonderful world."

Once I got on top of this mountain, I sat back down on this rock almost completely covered with black crispy flakes. I opened by backpack, took out my binoculars and wiped the lenses with a soft yellow cloth. There I searched and waited for the big black carnivore.

Three hours passed and still no sign of bears. My mouth was dry and I was cold. The cold wind was blowing through my clothing.

After I came down the mountain I decided to make a fire on the bank of the creek where there was plenty of firewood. I chopped dry wood and grabbed a bundle of dry grass and twig as kindling. I cut and gathered spruce boughs to sit on because the moss and lichen on the ground were wet. Once I had the fire going I made some tea and roasted caribou meat until it was well-charred. I removed my boots and hung my socks on a branch to dry. I set near the warm blaze, then ate bread and drank tea. I fed the fire high to keep warm.

I looked up and saw the ocean of air where the birds travel. I wished I too had wings, so I could fly all over the region looking for black bears. There were showers now and then, but I didn't mind because I enjoy the outdoors very much.

After I had finished dreaming was all warmed up. I decided to climb another mountain, about a quarter of a mile away. But before I got there, something caught my eye in the bushes. I came to a dead stop and listened. I heard twigs being broken and the squishing sound as though something large was walking through a moist swamp in the deep woods. My heart started to beat faster and I tried to minimize my breathing. The black bear has a great sense of smell and hearing.

I removed my backpack and loaded my rifle. The wind was blowing from the North and the noise came from the West. I walked towards a clump of willows and waited for it. Then all of a sudden it appeared from the thick bushes. It was the black bear I was looking for. It must have wandered along one of the well-defined trails. I wasted no time; I silently cocked the rifle and aimed. I waited for the right moment. I held my breath for a few seconds and squeezed the hair trigger.

I could see the impact of the hollow point on the side of its body. The bear jumped into the woods and disappeared. I remove the empty shell from the chamber and put it in my pocket. My late grandfather George Masty told me to always respect the land.

I grabbed my backpack and began searching, hoping to find my kill. About 40 feet into the forest, there it was, lying on the side beside an ancient log. It didn't get far at all. I was so happy and excited and I yelled, "Yahoo!"

I retrieved my knife, sharpened it well and started cleaning the bear. After I had finished, I made a fire once more and made some tea. I couldn't take the whole thing home, but I took some meat for the family to eat, just enough to sustain them for the night.

The next day, all the men in the camp and I, of course, went to get the rest of the meat. The women replaced the dead boughs in the teepee with fresh ones and chopped firewood to cook the meat. My late grandfather suggested that we should have a feast to give thanks for the meat we received from the Creator.

The following Sunday, a feast was held in the teepee. Everyone was happy and our stomachs were full.

The Crees say the black bear once lived with a young Cree boy. So therefore, he understands the Cree language. It is also believed that the bear carries a bag or sack and, in it, he carries various animals and birds. Wherever he goes, he takes it with him. And when he feeds in a particular area he spreads the animals and birds around perimetre where he's feeding. When a hunter comes across one of the animals and kills it, he now has less chance of spotting and killing the bear, because the bear would hear the shot or sense it.

The moral to the story is, don't let small things stop you from reaching the goal you most want to achieve.

By Ron Sheshamush
Canadore College
North Bay

This magazine is Y2K compliant

ESSAYS

Winner

Un service pour l'an 2000

Á Waskaganish, il n'y a pas d'hôpital. Moi, j'en veux un parce qu'il y a beaucoup de personnes qui sont malades. Quand quelqu'un est malade, il va à Val d'Or en avion et ça prend beaucoup de temps à rendre là-bas/ Il faut aussi attendre l'avion qui vient de Val d'Or! J'aimerais aussi qu'il y ait une ambulance ici à Waskaganish. J'aimerais aussi qu'il y ait une ambulance ici à Waskaganish: quand quelqu'un est malade, l'ambulance irait chercher à la maison cette personne.

Pour avoir un hôpital, on aura besoin de beaucoup de choses et de beaucoup d'argent. On aura besoin aussi de docteurs et de dentistes.

Pour la construction, on aura besoin de temps. Á peu près un ou deux ans pour construire l'hôpital. On aura besoin d'à peu près 20 personnes pour construire l'hôpital. Les gens travailleraient pendant 24 heures: 10 personnes pendant 12 heures et les autres aussi travailleront pendant les 12 autres heures. L'hôpital va être terminé vite en travaillant pendant 24 heures.

Justine
Ecole Wiinibekuu School

Un service pour l'an 2000

Á Waskaganish, il n'y a pas de collège. J'en voudrais un dans le future parce que les étudiants pourraient rester ici pour aller au collège. J'aimerais que les autres communautés de cris viennent étudier ici: ça leur coûterait moins cher. Quand on aura un collège ici, je serai content parce que je resterai dans ma famille, près de mes aimis et je n'aurai pas à payer beaucoup.

Je ne sais pas qui sera le directeur ou la directrice. J'aimerais voir des choses comme des ordinateurs, des cahiers, des stylos, des crayons et beaucoup de matériel. Je veux que ce soit en briques bleues à l'extérieur. On aura besoin de beaucoup d'hommes pour construire ce collège et de beaucoup d'argent. On aura besoin aussi de beaucoup de professeurs et des agents de sécurité la nuit, le samedi et le dimanche,

Pour le construire, on aura besoin de beaucoup de temps: un ou deux ans peut-être. On aura besoin de beaucoup de bois, d'un grand espace.

Tiffany Hester
Ecole Wiinibekuu School

Winner

Healing journey

After months of preparing myself for the "traditional fast ceremony," I have come to an understanding that my "healing journey" is very gifting and has changed my life in some profound ways. Our Elders today tell us to look to our past, bring back our "spiritual ways" and "heritage." The Elders believe this is one of the effective ways to have a balance in life again, the order to move forward and survive as a "people and "Nation."

In the Traditional Fast Ceremony, people attend this to become aware of their "direction" and "purpose" in life. No food for four days and four nights. The pain and suffering were incredible. There were moments when I wanted to give up and go home. But I managed to make four days and four nights, the medicine man there told me, "You did well for your first fast." We fasted up on a mountain, about 100 to 120 yards up a steep cliff. There were other participants also from all over Ontario. There was even an eight-year-old boy fasting with us on the mountain. His grandfather asked him, "Where would you be, in school or would you be fasting?" He replied, "I would rather be fasting." The "medicine man" tells us, "This is our next generation. He will be the one who will help and lead his people," referring to the eight-year-old boy. There was a total of 15 to 20 participants taking part in the fast ceremony. We acknowledged the "Creator" and Mother Nature for giving us life, for sustaining our spirits, protecting our families and giving us the chance for letting us know and recognize for who we really are!

After year of my personal "Healing Journey," the gifts I received from people I meet on my journey are incredible. I have been inspired and encouraged to go on with my Spiritual Ways and Traditions. People have acknowledge me for who I am, people whom I have never met before on my "Healing Journey."

The support I received from my family and friends are incredible, and I am grateful for having the love and support I receive from them. I could not achieve or make it this is far as much as I did, on my Healing Journey, I am grateful and thankful to have the gift of my family.

It is also our companions that keep us in "place" on our "Journey of Life," the women are the "backbone" of our Native culture and heritage. Dr. Emily Faries, local Moose Cree First Nation member, is a good example of a positive role model. We are taught to honour and respect our women. We are taught this by our Elders and these are one of the "sacred teachings of our grandfathers." Everything is born of women, and they stand between man and the "Creator." She takes from both and gives back to both, so women deserve to be respected by man. Just like "Mother Earth" gives birth to the land and trees. We are also to show kindness for our fellow beings. Respect is the basic law of life; remain close to the Great Spirit. Find peace of the heart and show the respect for Elders that they deserve.

These are some of the many other teachings I received on my "Healing Journey."

One of the first gifts I received was the gift of the Drum, the large ceremonial Pow Wow drum to be exact. I was invited to sing at a traditional Pow Wow, along with a group of other singers and drummers. Ever since, when I have the chance, I sing with the group called Pipe Stem. Pipe Stem singers have been traveling to other Pow Wows across the province since '95. They were also a guest drum at the Traditional Pow Wow in Moose Factory in '97.

I have been singing and drumming for about four years and I am

Cont'd on next page

This magazine is Y2K compliant

Cont'd from Previous Page

learning a lot about the drum and my singing. I have also received a hand drum as a gift from my brother, another remarkable person who has also assisted me and given me guidance. I have also been given medicines (sage, sweet grass) as a gift from people who want to help me on my journey.

I have met a lot of people from different places and made a lot of new friends. People have commented to me, "I'm proud of you, to see you have made it this far on your healing journey." I take it as a compliment and see it as encouragement. Both young and adult people I meet, their journeys are different from mine but relate in a unique way. One woman told me during the fast ceremony, "There's nothing to be afraid of here. Our ancestors and the spirits are just here to help". I enjoyed talking to the elderly lady, along with a lot of other friendly fasters.

The sense of pride in being Indian is great. It makes me feel that I can accomplish almost anything in my mind. Besides being sober and strong, we are never alone on this kind of journey. I mean strong by being sober and drug-free. The Elders tell us that we're becoming stronger in the four areas - spiritually, physically, mentally and socially. Then it all unites when we walk the red road with clean blood and pure (alcohol and drug-free). Then the spirits of the grandfathers and ancestors are there to assist us in our journey of life.

A lot of people on this kind of healing have told me, "Your journey will be very gifting." It is very true - medicines, spirit pouches, feathers, ceremonial blankets, hand drums and even money sometimes will be given as gifts.

I can say it is worth it all. There's no turning back. I have had a lot of people who inspired, encouraged, supported and listened to what I had to tell. And there will come time when I I will thank them personally.

Just previously in the new year, I recovered from and broke the habit of smoking. I have been smoke-free now for about 11 months, one of the many other accomplishments I am proud of. One of the reasons I quit smoking was to show respect for my Elders, ancestors and the spirits.

I was encouraged by the Elders to use the tobacco in the sacred away, so the spirit would assist me on my journey. Elders and many people told me the tobacco will become my most powerful ally, when my prayer is offered to the Creator and the spirit.

My spiritual gifts is what I value the most on my healing journey, a spiritual tool is what keeps me strong on my journey, on the road they call the good red road, keeping me from the black road (alcohol and drugs). He gets that given to meet in a good clean way, these are never personal possessions, because they are gifts from the creator and the spirits. We share them with other people want to their live clean lives. This is a teaching that the Elders stressed over generations. One who is kind and generous in all always - goodness follows him. This is why we must share the teachings and gifts that we were given to use them in the kindest and most peaceful ways. I feel that I know a lot about the old ways and my ancestors. I have been told that I must keep certain things to myself and that the wisdom must be kept sacred to the Indian ways.

At the age or 18, I'm proud over and stand today because of my sobriety, I have accomplished a lot of things on the sacred Life, I just thought I would share my experience of what my healing journey is all about how gift in my journey us to... Gitchi Meegwetch!

By Don Davey

Suicide

Winner

I am concerned about the troubled teens of today. They have a lot of problems with family, friends, relationships, emotions and society in general.

The teen years are one of the most difficult periods of life because you're dealing with so many changes. You don't know what to do. Sometimes suicide comes up when things look confusing or hopeless. I never thought of killing myself. All of a sudden one summer it just hit me. I always thought that I would never do such a thing as killing myself.

When I was 15 and turning 16 I was spending the spending the summer with Laura, my cousin. During the summer I was confused and troubled with many problems. I didn't know how to overcome them. I was having trouble with my family and friends. I was having trouble with my girlfriend. She was going to leave and we wouldn't see each other for a long time. I thought I was alone. I had these voices in my head telling me I had screwed up. I felt that I wasn't good enough. It seemed like nobody cared about me. I felt the pain so intensely that it really scared me.

I began to think how life could be different. If I killed myself, wouldn't it make a big difference to my family and friends?

When you think this, you know you need someone. You have to find someone when it really hurts. You can only hope that one person will understand your pain and will help it slowly go away. That is what I thought, too, but it didn't happen. No one was there for me when it hurt the most.

I was home alone and I was thinking to myself about taking the pain away. I went in the basement and held a gun in my hands and thought about it. I thought that soon the pain would be over. I didn't do anything. I felt a different pain at that moment. I fell on my knees; my emotions were strong. I felt more scared than I had ever had been before. I knew I didn't want to die.

I never told anyone about this until now. I didn't want to write, but I want now to help anyone else who might be thinking about it or who is in a lot pain and does not think anyone cares, that their family and friends don't care - just because they don't show it.

It has been about a year now and I have changed with time. Now I take life more seriously because there are many things ahead and life is so precious. You only get one life and it is so easy to take it away and so hard to carry on. Life gets really hard sometimes and can be really painful and sometimes you think no one loves you. I couldn't feel the love people had for me because I had forgotten how to love myself. Now I'm learning to accept, forgive and love myself because things change. The pain does go away - happiness comes. It is like the waves coming and going. With time, things change and so do you.

By Pat Ekomiak
James Bay Eeyou School
Chisasibi

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L. George Pachanos,
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May the wonderful blessings of Christmas be with you throughout the New Year

Chief Kenny Loon, the Council and staff of the Cree Nation of Mistissini would like to wish everyone in the region a happy and prosperous

New Year
and the best for 2000!

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CREE NATION OF
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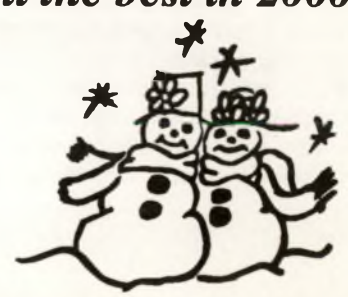
The Council and staff of the Cree Nation of Wemindji wish everyone in the Cree Nation a Happy New Year. All the best in the New Century.
Make it the best Century yet!

Please stay sober and have fun

The Council of Commissioners, staff and students of the Cree School Board wish everyone a happy and prosperous New Year.

All the best in 2000!



Getting Through Grief

Honourable Mention

In the Cree communities, there are many kinds of health problems such as diabetes, cancer, heart disease and others. Many times these health problems lead to death, a loss of loved ones. When someone you love dies, it is very shocking.

Grief is one of the most common of human emotions, most people who have gone through it don't understand it very well. I don't think most people know about what it does to someone who has lost a loved one.

Our emotions are all mixed up. It's mental, emotional, physical and takes your whole being. There is no way to prepare.

The kind of emotions that surface are crying, loneliness and anger. We tend to get angry at someone we see; this is normal. There are ways to work through grief, once it hits.

First, there is sometimes numbness and denial, when we think death just can't be real. After the shock and denial, mourners may pass in and out of anger, helplessness, depression, guilt and fear. At times saying, why? Why him? Why her? These emotions may last for quite a while before the mourner can come to accept death of a loved one. People are often afraid that they will lose control because their feelings are so strong. Survivors may feel guilt for things they failed to do or say to the person who died.

The best way through grief is to grieve fully, allowing yourself, others, including your children, time to cry, feel numb if it helps.

In Cree communities there are people who have lost loved ones and have gone through the stages of grief. Without going through the stages of grief; people end up lonely. They shut themselves from the world and those close to them, like their family. This is where anger and being bitter builds up inside, which isolate them from others. Either they are afraid to go through grief or don't know how to handle it.

In closing this is what I'd encourage all parents to do - let your children grieve. Show concern and listen to them as they talk about their loved ones. It hurts a lot to see a loved one die. Let your children see that you're grieving, it's all right to cry in front of your children. Allow your children to grieve with you. Tears also bring healing faster in our lives than not crying or grieving at all. Let it out, do not hold back your feelings. Listen to one another. This advice about grief still holds true. It takes time.

My family and I lost loved ones who we hold so dearly in our hearts. When it hit me, my mom allowed me to share my feelings. She'd listened with her arms around me. At times she'd say, "Yes, its painful. It's all right to cry, it will help you..."

I give thanks to God for teaching us how to get through grief. One reason why I'm sharing this is my heart goes out to all who have lost their loved ones. I'm hoping whoever reads this topic will find healing in their life.

Thank you and God blesses us every day.

Faith Crystal Gilpin
Secondary One English
Wiinibekuu School
Waskaganish
(12 years old)

This magazine is Y2K compliant!

The Chief and Council of the Cree Nation of Chisasibi wish everybody in Chisasibi and throughout the Cree Nation

a Happy New Year and a great start to a new millennium.

Cree Nation of Chisasibi
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Being a teenage mother at a young age

Honourable Mention

The first thing I'd like to say is wachiya to all the people out there. I really wanted to enter the contest and I'm glad I did. This will be the first time I'll be entering a contest like this. I wasn't really sure what I wanted to talk about. Then I realized how important it is for me to talk about how I feel about being a teenage parent at a young age.

As for myself I was pregnant at a very young age. I said to myself I wasn't going to have children until I was married. But I was wrong. I got pregnant at the age of 17. When I first found out I was having a baby, I didn't know what to do or what to say. Especially telling my parents the news. I didn't know what their reaction would be if I told them or I didn't know if they were going to kill me. I had a lot of things in mind about what I wanted to do. I even thought of killing myself but I realized that wasn't the answer. So I made up my mind to tell my parents. I was nearly two months pregnant when I told them the news. We really had a great conversation, the one we never had before. We cried and held each-others' arms. I can say it was hard for me to let my parents know. But what I knew was I was carrying a little angel that I would deeply love with all of my heart.

When the time came for me to deliver this little baby into this world, I knew my life would never be the same any more. And one beautiful afternoon at 2:53 p.m., on January 4, 1995, I had a precious little girl and we decided to name her Kaitlyn Ralonda-cher. The first time I laid my eyes on her I knew she would be special to me. From that day I brought her home on January 7, 1995. She has been a blessing to me. She filled my life with joy and happiness. Now that she's four years old she just started her first year of school.

There are times in my life when I find it very hard to support her. Her father and I went to our own separate ways when she was nearly two. Ever since then, I never really receive much support from him. When I was still in high school I really enjoyed going to school, but sometimes I couldn't find a sitter to watch her while I was hoping to graduate. It was hard for me to go to school everyday, and being a student all day and a mother to my daughter after school, and I still had to give 100 percent to my studies.

It wasn't easy for me at all, being both a mother and a student. I was looking forward to graduating high school and in the summer of 1997 I did. That was one of the happiest days of my life. When you want to achieve something in your life, we have to force ourselves not to give up and that's what I did, even though it was hard for me to go to school everyday. I never stopped and I'm proud of myself for that.

Today, it's still kind of hard for me to support my daughter on my own, not receiving much support from the father. That's where I gets tough. I only work at a part-time job right now. Whenever my pockets are empty, my parents are always there for us to help. They help me support her and they're always willing to help us whenever we needed a helping hand.

I would like to say thank-you to my wonderful parents Jim and Mabel Hester. I don't know what I'd do without you. You've always been there for us in every way. To my grandparents Roderick and Frances and to my aunt Barbara, thanks for being there whenever I needed a sitter to go to school and for being there for me whenever I needed a friend. To my love of my life Leonard, thanks for being there when I needed you the most. I love you. And to my daughter Kaitlyn, thanks for comforting me whenever I was sad and for drying my tears with your little hands. I love you all very much and I hope you know it.

In closing I would like to say it's not easy being a teenage single parent. To me I've always found everything hard. Maybe every single parent out there finds it hard to raise a child on their own. 'Cause that's how I am. Without a job and without support from the father it's the most difficult problem I ever experienced. So I encourage you, all the single mothers out there, let's make this one day at a time, and we can do it even though it's hard on us. We'll see our children grow into beautiful healthy children. The thing I value most in my life is my little angel Kaitlyn Ralonda-cher. I love you baby...

Cheryl Hester
Waskaganish

Un service pour l'an 2000

Honourable Mention

Á Waskaganish, il n'y a pas de bibliothèque municipale. C'est important d'avoir une vraie bibliothèque parce qu'il y a des étudiants qui aiment lire et ils pourraient aider d'autres étudiants à mieux comprendre. Moi, j'aime lire des livres et j'aime écrire. Je pense qu'il devrait y avoir une bibliothèque municipale pour tout le monde ici à Waskaganish.

Á l'intérieure, il va y avoir des bandes dessinés, les livres pour les jeunes, des livres pour les adultes, des livres illustrés, des rervues. La bibliothèque de l'école manque de variété: il n'y a pas grand chose, c'est pour ça que je veux une bibliothèque municipale et ce serait pour tout le monde de Waskaganish.

L'édifice aura de belles fenêtres, il sera en briques et en bois. La construction prendra 10 mois. Les travailleurs travailleront 24 heures par jour. J'aimerais travailler là parce qu j'aime lire et écrire. La bibliothèque serait ouverte toute la journée pour fermer à cinq heures trente.

Marion Cheezo
Ecole Wiinibekuu School

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The youth of today's society

Honourable Mention

Hello everyone! I am a Sec. 5 English student. I represent Waapihtiiwewan School in my community of Ouje-Bougoumou.

I wanted to write about the youth of today's society. Because we can see that the youth these days are facing many problems and many struggles. And some don't even realize it. But a lot of youth (including young kids) are having problems with school, parents, friends and especially drugs and alcohol. These young people want to drink, use drugs, smoke and dip for a lot of reasons. Some want to experiment and feel the buzz. Some go far beyond that and get bombed to numb their emotional pain. Others use these things so they will fit in with their friends. Some do alcohol or any other drug out of defiant anger toward their parents. They want to hurt their parents by self-destructive behaviour. Some people start using drugs or alcohol because they've seen their parents or older brother or sister do it.

In my community, many youth are having problems with alcohol and drugs. That's the main problem with the youth in O.J. And these youth don't even realize it is a problem. They think it's so cool. But it's not! Young kids at the age of 10 are starting to take drugs and drink beer. And it seems the parents don't even realize it. I think the reason to that is they don't spend time with them.

These young people think drugs are a very cool thing and it makes them look good, and they think nothing makes them happier. But let me tell you this, youth, there IS someone out there who can make you happier. And he is just a prayer away!

I don't usually go to the youth centre, but when I do, there are not many youth there. And once I step outside, there are a bunch of them, and I can smell the same smell every time. The smell of pot, grass or hash. And I can feel the smell go up to my nose, down my throat and into my stomach. And when it does, I feel like I want to vomit or something.

I ask these youth why they smoke, and the same answer is given to me. "Because it's fun, because it makes us feel good, or because we're bored and we have nothing else to do." But let me tell you this, youth, there are other things in life to do than smoking up. For instance, graduating from high school and standing on that stage with a high school diploma on your hand and a lot of other things.

I am a youth too. I know what it is about drugs and alcohol. Your friends offer you it; you take it because they're your friends and you want to be like them. And once you try it, you like it and you want more. I was there too but I didn't like it. And I know how the problems start. First you feel bored, you drink, then it makes you happy, but then you feel miserable, or a problem starts while drinking, then the more you drink the bigger the problem.

In my community, many of the youth say it's boring here in Ouje-Bougoumou. But I disagree. When the people ask them why they take drugs or drink alcohol, they say it's because it's boring in O.J., and it's boring because the people don't care about them and nothing is ever planned for them. But that is not true! I totally disagree. The people of Ouje-Bougoumou, especially the youth council, are trying so hard to satisfy the youth. They plan meetings, assemblies, camping trips, dances and many other events. But not many youth show up. And here they say the people don't care about the youth. Get the picture?

This past September 1999, we had a celebration of the welcoming of the new youth council at the youth centre and supper was provided. During the presentations of the new youth council, approximately three out of 20 paid attention to what was said. And as soon as they finished eating, they just left. You should have seen the faces of the new youth council. I felt so bad. I just wish I knew how to get these youth to participate in things and respect.

I'm a youth myself, but I have no idea why these youth don't show up or participate in things. I wish with all my heart that I had an answer to that, but I don't And if I did, I'd use all my power to get what these youth need. And the help they need.

Youth of O.J.,

Please don't be embarrassed by this. I'm not trying to embarrass anyone. I'm just trying to help and make you think. Let us help one another, let us unite, let us respect and let us be a team with the youth council. We are the future!

By Naomi Bosum
Sec. 5 English
Ouje-Bougoumou

This magazine is Y2K compliant

On Bill 99:

"We are Not Part of Any Quebec People - We are the Eeyouch!"

-Grand Chief Ted Moses of the Grand Council of the Crees

"Bill 99 attempts again to forcibly include us and our traditional lands, against our will, in a separate Quebec. This law is yet another desperate attempt by the Government of Quebec to rewrite history and in doing so to deny the rights of Aboriginal Peoples to self-determination," said Grand Chief Ted Moses. "The James Bay Cree People decided 97% in 1995 not to allow Quebec to shuffle us from one jurisdiction to another, as Woodrow Wilson once said, ' ... like so many cattle in a field.'"

Cree Referendum 1995

"We speak out here and now; the National Assembly of Quebec does not represent our interests and we are not part of any supposed People of Quebec. I believe that in the interests of political correctness Mr. Bouchard has played the ethnic card, but used word doctoring to hide the reality. What Bill 99 actually asserts is the ethnic right of the Quebecois, the French speaking Quebeckers, to decide the future of Quebec for everyone else who lives here, including my people, the James Bay Crees. We will never allow this," stated Grand Chief Ted Moses.

"Bill 99 asks the people of the world to imagine there is already a Quebec State. Actually, Quebec is a province, an administrative unit within the nation state of Canada. Moreover, the Bill supposes there is a single 'Quebec People, un Peuple du Quebec' which has a common history and other shared 'specific characteristics'. This is simply a fabrication. The history of Quebec includes vast parts, like our lands, Eeyou Istchee, that have been annexed by colonial governments, without the consent of their Aboriginal inhabitants."

"Our cultures and languages are extremely different. We share a common history much as England and France could be said to share a common history. Inuktitut, Cree, Algonquin, Abenaki, Huron, Mohawk, Naskapi peoples, original inhabitants, all inhabit and govern portions of the Province of Quebec with the English, Italian, French and other speakers from Europe and elsewhere. To say that we all somehow form one people is a distortion of reality aimed to deny us, original peoples, our human right to be decision makers in our own social, economic and political destiny."

"This is a familiar pattern as colonial governments around the world have denied aboriginal peoples by ignoring their legitimate and fundamental status and rights by denying their very existence."

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GRAND COUNCIL OF THE CREES (EEYOU ASTCHEE)
GRAND CONSEIL DES CRIS (EEYOU ASTCHEE)

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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

Land and diet: The politics of bush food

Honourable Mention

In the past 20 years or so, the Crees of the James Bay region have begun to assert ourselves politically and culturally in many ways. The Cree language is now a cornerstone of primary school education. The Trappers' Income Security Program ensures financial security for those of us who choose to pursue a traditional livelihood out on the land. And all around us, traditional values of the Cree people are encouraged and fostered. However, there is one glaring omission in this movement toward the preservation of Cree culture. It concerns what we eat.

What did you have for breakfast this morning? How about dinner last night? In the typical Cree household, breakfast probably included some combination of cereal, toast, eggs, milk and coffee. Let's be honest - our diet is primarily Western in nature, consisting mainly of substances that were never eaten before the arrival of the Europeans: daily (milk, cheese, butter), sugars (junk food), grains (wheat, flour, rice). Most people would agree that the very survival of Cree culture depends on the ongoing practices of hunting, trapping and fishing. And most people know to some extent that country food is good food. But people are eating country food less and less often. Some say this is a likely factor in the general decline in the health of the Cree Nation. I would like to raise another possibility: that the abandonment of our traditional diet may have political consequences too. It could lead to an increasingly shake hold on Cree control of the land and its resources.

Recall the court battles in the early 1970s, when the Crees, led by Philip Awashish, Billy Diamond and others, fought to block Hydro-Quebec from commencing James Bay I. They argued that the hydro-electric development and flooding of traditional territory would impact negatively on the Cree people who inhabited the area. So lawyers from Hydro-Quebec fought back. They tried to prove that the Cree people no longer relied on the land for food and sustenance, and therefore, would not be significantly affected by James Bay I. Accordingly, diet was a significant part of the lawyers' line of questioning. Boyce Richardson's book Strangers Devour the Land contains revealing excerpts from the transcripts of the 1972 court case:

"LE BEL (lawyer for the James Bay Development Corporation): I am interested in knowing what you eat for breakfast. Could you tell me that?

WEAPENICCAPO (Eastmain hunter): Normally for breakfast I eat what I used to eat in the past, the food that I was raised from.

LE BEL: Do you eat toast in the morning, like we do? Bread and butter?

WEAPENICCAPO: Whenever I have bread... Well, if you were staying in my house you would probably be forced to eat what I eat.

LE BEL: But do you eat bread sometimes, and butter?

WEAPENICCAPO: Sometimes I eat bread and butter, and if I were to give you some bannock if you were staying in my house you would probably have to take it.

LE BEL: Do you sometimes eat chicken, beer, pork chops?"

The aim here was to prove that the Crees were well-assimilated into Western culture. They wanted to show that the Crees were so used to relying on store-bought food, they would not notice the disturbances in wild game and fish populations that the flooding was sure to bring.

However, they were unsuccessful. The Crees beat them at their own game, stating forcefully, for example:

"WEAPENICCAPO: Don't, don't mention the white man's food to me, because I'm still living on the food that I used to eat in the past, which is country food."

Largely because of evidence given by hunters such as Weapeniccapo, the original 1973 verdict was a victory. Handed down by Justice Albert-H. Malouf, the judgement recognized Cree rights unequivocally. Justice Malouf ordered a halt to the hydro-electric development, and forbade any interference with the environment or natural resources in the territory. His judgement was based on the following reasons:

"The Cree Indian and Inuit population... have been hunting, trapping and fishing therein since time immemorial... These pursuits are still of great importance to them and constitute a way of life for a very great number of them... Their diet is dependent, at least in part, on the animals which they hunt and trap, and on the fish which they catch... They wish to continue their way of life."

If such a court case were to face us today, would we be able to prove as confidently that we still rely on the land for food and maintenance? Back in the 1970s, the lawyers for the Crees were able to show that up to 90 percent of the Cree diet came from the bush. Nowadays, how many Cree families could make that same claim? The latest study from the Head Start Program found that few people fed their families bush food on a regular basis. In fact, only 10 percent of parents questioned were somewhat or very confident in their knowledge about what consisted of a health diet. Dieticians, in an attempt to improve community health, have steered people toward foods such as low-fat bagels and lean white meat and milk, rather than back to the original diet which kept the Cree people healthy for generations. What we eat today has little resemblance to the diet of our parents and grandparents.

Country food should be reintroduced and promoted as seriously as Cree language has been in recent years. Why should we only eat bush food during special occasions (feasts), or while staying in the bush? Why can't restaurants include traditional food on their menus? Just as Cree language is the primary language of the Cree child in both school and home, so should bush food be the primary diet in the Cree household.

If the courts could prove that we are assimilated into Canadian culture, living on bread and pasta and beef and canned food like everyone else, it would be that much easier to show we are no longer dependent on our beloved land. The erosion of our territory and our rights will surely follow. Remember, Eeyou Istchee is the breadbasket of Canada: from our lands, the nation harvests lumber, water, electricity, minerals and furs. The land is valuable, and we have not seen the last of those proposals for major development projects.

The next time you eat traditional Cree food, think of it as more than just a delicious meal or cultural observance. Think of it also as a political statement, a reminder to both Crees and non-Crees alike that we will not so easily relinquish our land and our rights in this land.

By Cheyenne Loon
Sabtuan Adult Education, Mistissini

This magazine is Y2K compliant

Happy Y2K

by Xavier Kataquapit

"...this whole Y2K thing has been blown out of proportion."

Lately, I have been hearing a lot about Y2K. It's like this new year is a disease or something. I really don't understand what all the fuss is about.

A lot of what I have been hearing about Y2K is coming from people I love back up the coast. They are talking about some strange end-of-the-world, Armageddon doom's day scenario with the coming of the new millennium. It really bothers me to know there are a lot of people, especially many of the elderly and children, that are getting this paranoid and fearful idea of what the year 2000 will bring.

To tell you the truth, some of the hype I have seen and heard in the media and the warnings I am getting from family members and friends got me wondering if maybe I was just not concerned enough or didn't have all the information about this Y2K phenomena. So, I decided to ask a few good friends I respect what they thought about all this.

Well, thankfully they reinforced my view that this whole Y2K thing has been blown out of proportion. Much of what they said really got me thinking. For instance, most of the negative, doom's day Armageddon hype on Y2K is coming from fringe television religious promoters. The reason they are doing this is linked to creating fear in lonely, misinformed and vulnerable people. Once they have people in fear they have a form of control, and along with that control inevitably comes the request for donations.

Another place this Y2K scare seems to be coming from is the media through constant coverage and reporting on everything imaginable that could be linked to a break-down. This takes the form of computer malfunction, government systems malfunction, electrical outages, water and gas problems, and airplanes falling out of the sky. The scary tabloid newspapers have been having a ball with all this and I have to say even media that I respect have bought into the Y2K conspiracy. This kind of news seems to sell.

Another friend of mine who has been a consultant for many years explained that an entire industry has been built around the Y2K scare. I hadn't thought about it until he pointed out that over the last couple of years there has been a development of the Y2K workshop phenomena staged by consultants galore. Governments, agencies and organizations have all been funding an array of Y2K info promotions at every opportunity. I guess the next thing we will hear is that there will be a need to continue Y2K preparedness in an ongoing fashion. After all we wouldn't want to see a new industry die too quickly. Once again, it is not reality that has driven this development, but good old honest free enterprise and the quest to make a buck.

People are buying generators like there is no tomorrow, stocking up on food supplies, putting in wood stoves and getting ready for an emergency that I believe will never come. Well, I guess it is always good to be prepared to a degree because emergencies do happen and most of the time they are either caused by weather or by us human beings. I worry about some of the older people who have bought into all this fear. It just isn't a great idea to go out and buy a wood stove if you don't need one. They can be dangerous in the wrong hands. I wonder how many Y2K emergencies are going to develop out of people improperly using wood stoves, generators and candles or lanterns.

This is a time to rejoice with the coming of the new millennium. It is a time to look back and feel good about our achievements and also a time to look ahead and try to figure out how to make the world a better place. This is not the time to preach doom and gloom and cause people heartache as they fearfully head into the new year.

Happy New Year, have a fantastic Year 2000 and if you see that Y2K Bug around get your fly swatter out and give him a big whack for me.

This magazine is Y2K compliant

IT IS THE NATURAL ORDER

Charles Esau

I have some comments about the interview with Bertie Wapachee ("A New Day at the Health Board") in the November 19, 1999, issue of The Nation.

I wish more people would submit information about issues that have significance to the Cree people of Eeyou Istchee. Especially social or health issues.

I extend my greetings to the new chiefs of all communities. It seems like the right time. As they say, it is the natural order.

I respect other people's views and opinions that arise with issues that have an impact with our people in our area of the globe.

My prayers and my confidence with the new health board is great respect because it must have been a difficult process in dealing with a hierarchical system that has been oppressing Native people in Canada. We are the only group in the world that live in substandard conditions in psychological prisons called reserves.

To make matters worse they issued us a card with band numbers that tell us who we are, where we belong, status or non-status Indians. Have you read the small print on your card lately? As people we all know who we are, but a government dictates that to us. That is where I would like to see change using our own legislation in the next millennium - a new card that gives us our own definition that identifies truly who we are as a people.

The search for answers for problems cannot always be resolved with money or negotiations, although the funds will help. But it also up to us as individuals to take action in any way we can. The welfare state of mind has to change in terms of "the government will do it or it's chief and council's job." I think it's our job too. I know the population is escalating and post-secondary graduates are increasing. That means we have to provide more jobs, more housing, more social programs, more health programs, more classroom space in the schools and so on.

We as people have a unique view and psychology of social well-being and that is a holistic view. We look at the linear view of what money can do. The money won't last but our spirit will. That is where we need to begin to understand, our spirit, and our relationship to others and our connection is people in this physical world and to a greater spirit, our God, our Creator. That can lead to respect and the caring begins. Caring is not just a word or a thought, but an action!

The first view we had as children shaped our behavior, our attitudes and traits from our primary caregivers. The family system of our past generations has been broken, and as social and health providers we need to promote holistic well-being, and that is with our minds, our emotions, our body and our spirit. The healing of our whole selves is a lifelong journey. Along that journey when you are ready you will know. We can then assist our community to help the social and health programs of our people. We need to work with all the stages of life, the infant stage to adolescence, the adults and Elders. Everyone has a gift to share, everyone has a role in the community and everyone is of value, no matter how small the contribution.

The way I feel to continue the work of health and social well-being is to care for each other at a time of need. No matter what position anyone has in the community we all have to take care of ourselves and each other. We have always done that. And caregivers need time out too. We can also look at the past of what was helpful to our people. The traditional knowledge is waiting. All we have to do is ask the wise ones who have the knowledge to help.

I have learned that being traditional is what we were before coming into this physical world. We were beings of bravery, humidity, wisdom, truth, respect, honesty and love. To learn and relearn all that takes a lifetime, but we can start again. The past has those doors ready to open. To see the present and taking action now is making the future happen. It is not tomorrow the next year - it is now.

Our ancestors, our families who have gone ahead in this spirit world, are a part of this process in our lives now. Their work is happening now and we are living on their prayers today. The past was a hardship with diseases and sickness where whole families died from starvation, TB, Diptheria and small pox. It must have been a time when they prayed that the future generations do not have to suffer as they did. We must continue that prayer for our future generations.

Thanks to all the readers, to action people like Bertie, the new board, the previous board, our new chiefs and Ted Moses and all past leaders - they have done to share to make things happen for us in this cycle of time. Let us give them strength with our prayers in their lives and say meegwetch!

That is my view. Perhaps you have a vision too. In the back of your mind that good thought eventually will come out in good words with prayer, but until you take action on those words from your heart that good idea will start to work with the Creator in a good way. As my friend George in Waskaganish says, take care, stay well into the millennium!!

This magazine is Y2K compliant

Auberge Kanio-Kashee Lodge
P.O. Box 360
Waskaganish, Quebec
James Bay, J0M 1R0
Tel.: 819•895•2005
Fax: 819•895•2008

The management and staff of the Auberge Kanio-Kashee Lodge wish all of our friends and clients the best as we enter the new millennium.

Have a happy and prosperous New Year.

ᓯᓚᐃᐁᐃ Chisasibi Centre Inc.
P.O. Box 330 Chisasibi, Quebec J0M 1E0
Tel.: (819) 855-2838

The Chisasibi Centre Inc. would like to wish everyone a Happy New Year and all the best in 2000.

We look forward to continuing to serve you in the new millennium.

Chief George Wapachee and the Council

and staff of the Nemaska First Nation

wish the people of Nemaska and

everyone throughout the Cree Nation

a Happy New Year and all the best as we enter the new millennium.

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100-BIRTHS

Congratulations to Jon Henry Mianscum and Jessica Coon-Come on the birth of their son on December 15 in Chibougamau. D & G

Congratulations to a brother Kevin and his wife Leona Pash Mercedes of the birth of their fourth daughter Kiara Tiara. A new sister for Yolanda, Shania and Noella. Hey, Kev, what about some boys now, eh? We all have 'em!hahaha. From Tavera, Ally,Natty, Shanny, Estella, Ryan, Avery and Zachery

We would like to congratulate Arlene and Roger Sam on the birth of their son Willis, Greta Spencer and Jacob Otter on the birth of their son Lucas. Hey guys, I guess we can say that this year is the year for the boys!! Pauline, Ben, Alycia and Tristan.

101-BIRTHDAYS

Happy Birthday to Irene Bosum on December 27. From your friends in Montreal, Ottawa, and Mistissini.

We wish our daughter Harmony Blackned a happy birthday on December 28, 1999 and we love you. Mom, Dad and sister Cheyenne.

I would like to say a very special Happy Birthday to my father John Mamianskum (whap) on Dec 21st, Happy ??th Birthday I won't tell the whole world How old u are... Don't Worry!! All I wanted to say was that I am grateful to have a father like you. You deserve it!! I love you with all my heart and I miss you a lot...Love Andrea xox

On behalf of my kids, my husband and I, we would like to wish a happy third birthday to our little precious boy Thomas on Novemeber 28. We are so hapy to have you in our lives. you brought us so much happiness, laughter and most of all love. We thank the lord for giving us another adorable little boy to raise, to love and to care for. We love you so much. From your mom and dad, your sisters and your brother (Jeannie, Michael Quiscappio) Cecilia, Sheila, Mary, John Quiscappio) in Kawawachikamach.

I want to wish a happy birthday to Mispun Cooper on December 1st and many more wonderful birthdays coming your way. With love, Shania Pompana. xoxoxo

I wish Joanna Georgekish, my friend, happy birthday on December 13th, 1999 and many more to come. Friend always, Harmony Blackned

We would like to say happy birthday and Merry Christmas to Elvis Hughboy on December 11, Tiffany Visitor and December 23, Craig Visitor month December 3, Julianna Visitor on December 17. Love, mom and dad, Billy, Evadney, Laura, Andrew, Allan and Brandon (Wemindji.

I would like to wish a way belated birthday wish to a good friend mind who I just adore. Ms. Virginia Diamond. You have so much potential woman, you make me laugh, you are so down-to-earth (we all love you like that, don't we!?) I think you should be an actress or better yet an artist. You know what Virg, I could never ask for a better friend. Happy birthday and I miss you, come back... Love, your friend Josh.

Happy birthday to our daddy Monroe C. on December 17. We love you dad and yeah we do want another sister. Just like Yolanda Shania and Noella. Please. Anyway, happy birthday. Love, Christa, Julianne and Wesley.

Happy birthday to Elizabeth Nicholls on Nov. 23 and to Eric Wapachee on Nov. 27. May all your dreams and hopes come true. We miss you and we love you. From Googum & Joomsoom Wapachee. xoxoxo.

I would like to wish a birthday greeting my best friend Caroline Lameboy on December 10, 1999. I hope you enjoy your birthday but don't think too much! From your friend Melissa Rupert.

I'm sorry that I won't be there to celebrate with you... but you'll always be my star! Happy 2nd Birthday to Normsh on December 15, 1999.Je t'aime beaucoup! xoxox From Mary, Ottawa

We would like to wish our daughter Alysia Ashten Nibish a wonderful and happy third birthday of October 1st. Hope you have many more birthdays to come. PS. Since you are a girl now, you can help Mommy with your little baby brother. We love you very much. Mommy and daddy.

I would like to wish my big sister a happy third birthday on October 1st. I hope that you enjoyed your birthday party at "ma tante Bolo's" with your new friends. Next year, we will celebrate together. I love you very much. Your little bro Tristan.

We want to wish a happy birthday to a special aunt Jane Wapachee and Nov. 30. We would like to say thank you very much for all the times you to care of us. Those special memories we will cherish in our hearts always. We love you and God knows the desire in our

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hearts we always want to be together and love each other. Love always, Amanda Patrick and Jonathan

102-WEDDINGS

I want to congratulate my friend in Virginia Hester and her husband Dominic on their wedding day on December third, 1999 in Val d'Or. Sorry Virginia I couldn't be there. I wanted to. But things came up. I wish you all the love and happiness. God bless you both. From your friend Lorraine K. in Hull. PS hope you send me a picture of your wedding. Take care!

I want to congratulate my friend Jennifer Pepabano-Dixon and her husband Robert Dixon. They tied to not on November 12th, 1999 in Chisasibi. May you live an a happy life together and always. It was a beautiful wedding and it was fun. Congratulations and best wishes. God bless you both. Love in friendship, your made of honor, Lorraine Kanatewat (Hull).

Congratulations to my sister Ruby Tanoush and Andrew Neeposh who got married on October 16, 1999. Your wedding was so beautiful. Especially you Ruby! Ruby I would like thank you for letting me be a part of your wedding. Thank you for asking me to be your bridesmaid. Thank you for being my best friend when we were kids and our old cherish the memories of our childhood years. We did some crazy things together and we would always get in trouble for it. Ruby and Andrew have a wonderful life together. Ruby, late Johnny would have been proud of the he will always he is our hearts. With love from Daisy Tanoush.

103-ANNIVERSARIES

Happy 25th anniversary to my parents Madeline and Oliver Rupert on December 3, 99. From your daughters Melissa, Ann-Marie and your only son Philip.

We would like to say happy 25th anniversary to our grandparents Oliver and Madeline Rupert on December 3, 1999. We are glad to have grandparents thank you. Hugs and kisses. With love always, your grandchildren, Crystal, Boy, Marthash, Marie Ann, Harlan, Angelina and most of all baby Sandis.

104-GRADUATIONS

A belated congratulations to Jackie Quinn for her DEC at Dawson College and best wishes on your studies at Bishop's University in the Education Program Love D & G

200-FOR SALE

Tent for sale. 40 X 60 feet. Aluminum steel frame, no centre pole along with coverings (white tarps). Used only two summers, still in good condition. Price: $23,800.00. First come and first served. For more information don't hesitate to call. Cree Nation of Eastmain C/O Ricky Gilpin or Roger Weapenicappo at 819-977-2262 or 2263. Message: 819-977-0211.

300-PERSONALS

Hi mom. I'm going to come to you on December 20th and I would like to see my baby sister. Eric W.

To the love of my life, C.E.B. Happy New Year! A milennium with you is not enough. Here's to the next thousand years. your love, R.E.W.

All in the family. Hello, hello to you all. Merry Christmas and happy New year. I miss you. From Heather and Steve. (I guess)

Looking for Shania Chinia. Where are you girl? I haven't heard from you in months and starting to get worried. Anyway, when you see this call or right to me okay? From Chrysta and Viola Wesley

This goes out to the lost soul Jermain Capississit from Mistissini (joke). Hey there? I called you a couple of times. They said you are in the Bush hibernating (joke)... Anyways, call us when you get up. Love you, miss you bro (613-396-3887) from Pamela C. Deseronto. xioxoxoxo

This goes out to Ian Turner I still think about you and often wish that I was with you. Did you know that I was crazy for you...you will always be in heart...From your secert admirer

At this special moment in history when some are dancing in the streets, and others are hiding in their bombshelters, I would just like to say the following: I hope that if the end is nigh, either by hand of man (a woman would never omit the first two digits in a computer date to save time), or by hand of God, that you all, my friends, families and loved ones experienced to the full extent, life's joys and surprises. Love R.

Merry Christmas to all of my friends Jordana Longchap, Vanessa Longchap, Sheena Longchap, Lizzie Blacksmith, Susanna Blacksmith, Celina Gunner Christina Gunner, Crystal coon come, Petrina Coon Come, Angela Linton, Patsy Rabbitskin, Virginia Saganash, Patricia Goulet, Gale Petawabano, Melanie Gunner, Sophie Shecapio, Charlene Blacksmith, Patricia Trapper, Isabelle Shecanapish (Kawawachikamach), Lena Bosum (Oujebougoumou), Priscilla Voyager, Ruby Gunner, Julianna Louttit (Chisasibi), Alice Mattawashish, Mary Swallow, Annie Coonishish, Angelina Bryan, Elizabeth Wapachee, Pauline Trapper, to my grandparents Minnie and Abel Longchap, my great grandparents Philip and Sarah Bosum, to all my aunts, uncles, cousins and all my relatives. To my mom Nellie Nellie my dad Neil, my sisters Veronica, Priscilla, Tanya, my baby sister Shania and to my one and only brother John Ryan. Wishing you Ann Merry Christmas and a happy new year. Cynthia Longchap. Mistissini.

Arlene, Arlene stop dancing and call me girl!! Hey! Do you always dance like that (one month straight) Ha Ha (joking). This goes out to my cousin Arlene Mianscum from Mistissini. Love always Pamela C. Deseronto, Ont.

Once again its Christmas and I want to wish my parent's very Merry Christmas and a very happy new year or should I say happy new millennium. Irene and Isaac matches I want to thank you both for always being there for me and for always accepting the choices that I have made in my life. I also want you to know that I will always respect you both in that I will never stop telling you that I love you. When I say that I love you, I'm so happy and I am really proud of myself because I have the courage to say it. I am not shy were scared to tell you you that I love you. Merry Christmas to both of you and a happy new 2000. I love you both so much. Love always your daughter, Edith Gunner (I give you both hugs and kisses)

Evander Gunner, our only son we love you and we want to say Merry Christmas and a very happy new year. You better watch out, you better not cry, you better not cry I'm telling why Santa Claus is coming to town. So be a good boy and don't make all your little cousins and don't try to hurt them. Because Santa is checking his list twice. We love you sooooo much. With love, hugs and kisses to you. Love always, your mommy, Edith and your daddy Gordon.

Merry Christmas and a very happy new year to Rebecca,

CLASSIFIEDS

Barry, Juanita and Emily Anne Bearskin, freda and Dorrianna Bobbish, Christopher, Jeremy, Linda, Justin and Jerry matches. Sampson, Peggy, Sammy, Shellysh, Tom and Tanya matches. Also all my uncles, aunts and cousins in Chisasibi and Waskaganish. Especially my grandfather in Waskaganish, Isaiah Salt and family, and all my friends. Happy new 2000 to all of you and to all the people in the Cree nation. Watchia, Nii, Edith Gunner

Hi, I'm tired of getting nothing in my email. So I was hoping someone could maybe write to me. Who knows, maybe we'll meet someday if you're around the James Bay area after so many emails, cool eh? Anyway I hope to recieve email next time I check (which is pretty often). And I will respond, k? So here's my address, Nii_eeyou@hotmail.com

Rabbits for sale. If you are coming down to Val d'Or and would like to buy some rabbits please call to reserve the amount you would like at 819-757-3110. You may leave the message in English.

Looking for a long lost friend "Rolland Laroche". Si tu me reconnais appelle moi. Indice: Tu as appeller ta fille apres moi.

I wanna wish myself and all those whom i love (ML,J AZZ, C B, EW, MOM, Bros and sisses, ST, RL, RS, AR, WN, DE, ND, KW, RW, KC,GS)a happy new year May we all be e/in/ex ternally happy!!

I wanna wish, all those whom I love a happy new year!!! Wish you all the best in the New Year,and hope that it is a Happy One!! from a Friend.

I'm French, 30 years old, artist painter interested in different Indian civilizations and their history. My wish is to communicate with one or two people. Cassandra Leupard 20, Rue de Dijon 70100 Arc les Gray, France

Hey, listen up people. My name is " Ninety Nine ", and I need some e-mail pen pals to write to ! Age, male, or female, it doesn't matter who you are. As long as I receive a e-mail from someone ! My address is at : nine_teen_ninety_nine@hotmail.com . I hope that someone well write 2 mesomeday. So anyway, I should be looking forward of getting a e-mail from anyone, Bye ! Sincerely, Ninety Nine.

Are alcohol and drugs destroying your life? Do you want to help yourself? Maybe we can help. We are Alcoholics Anonymous. We meet in Mistissini on Saturday evenings, 8 p.m., in the basement of St. John's Anglican church.

Hello. :) I am a Cree individual with a cat and a room for rent in a large 5&1/2 for 250.00 / mo. negotiable, location Montreal. Non-smoking student or professional preferred. Please reply at 514.284.3097

Seeking email pen pals. Males or females, doesn't matter. I am a female. Just write to me at my email address, Guess_me55@hotmail.com. Just tell me about yourself and I'll tell you about myself when I write back. I promised to respond soon! Hope you write to me!

To my dad. Merry Christmas and a happy new year. I love you very much and I wish I could spend time with you when I come back. Your son, Eric Kenneth Wapachee.

Looking for a roommate in Montreal. Ideal for a student. I have a cat. The rent is $275. Phone: 514-284-3097. Montreal.

Apartment Sublet for Jan. 2000 55 Bedard in Hull, QC 2 bedroom, ground level hardword flr $555.00 utilities included. contact Jackie@(819) 778-7219 evenings

In the Montreal area there is interest to learn Cree. For teachers of Cree please e-mail Aboriginal Women of Montreal at famawm@cam.org This is a non-profit organisation, and AWM greatly appreciates any help in funding or otherwise that is offered. Meegwetch.

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WISHES ALL A HAPPY 2000

CALL FOR FUNDING PROPOSALS

Helping Aboriginal People Heal Themselves

The Aboriginal Healing Foundation is accepting Funding Proposals for the February 25 and August 25, 2000 deadlines.

Find out more: write to us at Suite 801, 75 Albert Street, Ottawa, Ontario, K1P 5E7. Or call us toll-free: 1-888-725-8886. Visit the Aboriginal Healing Foundation website at www.ahf.ca.

- The Aboriginal Healing Foundation was set up in 1998 with funding from the Government of Canada. We received a one- time grant of $350 million to provide project funding and to cover our expenses for up to 10 years. The Foundation is an independent, not-for-profit organization. It is not a government agency.
- The Aboriginal Healing Foundation's mission is to encourage and support Aboriginal people in building and reinforcing sustainable healing processes that address the legacy of physical and sexual abuse in the residential school system, including intergenerational impacts.

Our vision is one where those affected by the legacy of physical abuse and sexual abuse experienced in the residential school system have addressed the effects of unresolved trauma in meaningful terms, have broken the cycle of abuse, and have enhanced their capacity as individuals, families, communities and nations to sustain their well being and that of future generations.